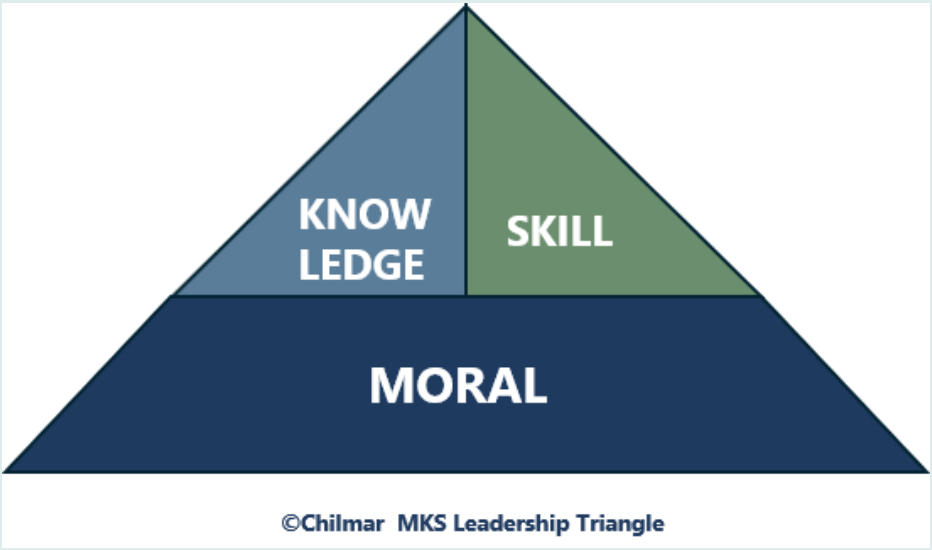
MORAL–KNOWLEDGE–SKILL (MKS)

LEADERSHIP TRIANGLE

Leading People Properly and Responsibly



CHILMAR, M.Eng, CPHR

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FOREWORD

In many organizations, leadership is often understood narrowly as the ability to achieve targets. As long as the numbers are achieved, the reports are neat, and the structure is running, a leader is considered successful. But field experience points to a more complex reality: **not all leaders who succeed in performance deserve to be trusted to lead people**.

Various organizational breakdowns—loss of trust, silent conflict, loss of initiative, low sustainability—often do not stem from a lack of skills or knowledge. Quite the opposite, many of them arise from the use of knowledge and skills **without an adequate moral foundation**.

This book is designed to offer a different perspective on leadership. Leadership is not placed first as a technical issue, but as a **matter of trust and moral responsibility**. From this perspective, the **Moral–Knowledge–Skill Leadership Triangle** framework was born, which places morals as the foundation, knowledge as direction, and skills as tools of application.

The framework is summarized from two main sources:

1. **The leadership philosophy of Ki Hajar Dewantara**, which views leaders as pamong and educators of life.
2. **The Training Within Industry (TWI) philosophy**, which places leaders as human developers through daily work.

This book is not intended as a motivational book, nor is it an academic theory book. It is intended for anyone who holds or will hold responsibility

for other human beings—especially supervisors, managers, and organizational leaders—to be able to lead **competently and morally worthy**.

Jakarta April 2026,

Author, CHILMAR

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CHAPTER 1

Leadership as a Moral Mandate

Leadership is not just a position, position, or structural authority. Leadership is a **mandate to influence the lives of other human beings**. Every decision a leader makes—consciously or unconsciously—will have an impact on the work, psychology, dignity, and often the future of the people he leads.

When a person is empowered to regulate the work of others, at the same time he or she holds some control over:

- a person's sense of security at work,
- learning and development opportunities,
- and justice felt in the life of the organization.

Therefore, leadership is actually a **moral issue before it becomes a matter of competence**.

Leadership Is Not Morally Neutral

Often leadership is treated as if it is morally neutral: the important thing is that the targets are achieved, the process is running, and the system is maintained. This perspective is dangerous. Leadership **is never neutral**, because it always involves people.

Knowledge and skills in leadership are **powerful**. The higher a person's position, the greater the strength of the knowledge and skills they have. Without a moral foundation, this power can easily turn into a tool of pressure, manipulation, or self-justification.

This is why many organizations are led by people who appear to be successful, but leave structural and cultural wounds. They don't always mean evil. But **good intentions without a moral compass and a complete understanding are often not enough**.

Capable Leader vs Capable Leader

An important point that this book wants to emphasize is the difference between:

- **capable leaders**, and
- **A leader who is worthy of leading people**.

Ability is related to skills and knowledge. Eligibility is related to morality and responsibility. Not everyone who is technically capable is automatically worthy of holding the trust of humans.

The fundamental questions that need to be asked are not only:

Can someone lead?

rather:

Is it appropriate for a person to exercise power over another human being?

This question is rarely asked explicitly in modern leadership development, but it is actually very decisive for the sustainability of the organization and the human health within it.

Leadership as a Determinant of Work Dignity

For many people, the workplace is not just a source of income, but also a source of self-esteem and social meaning. The way a leader makes decisions—the way he or she reprimands, listens, trusts, and judges—builds or damages the work dignity of his or her members.

A leader who repeats:

- unfair for the sake of efficiency,
- sacrificing human beings for short-term goals,
- or using power without empathy,

is forming a work culture that may be productive in the short term, but fragile and destructive in the long term.

Why Morality Should Be the Foundation

The book takes a firm position: **morals should be placed as the foundation of leadership**, not as a complement or value.

Knowledge and skills can still be taught, trained, and improved. Corrupted morality is much more difficult to restore, because it has to do with the way one views man and power.

From this awareness, we will next explore two great sources of thought—Ki Hajar Dewantara and Training Within Industry—which are the basis for the formulation of **the Moral-Knowledge-Skill Leadership Triangle**.

CHAPTER 2

Ki Hajar Dewantara and the Essence of Leadership

When it comes to leadership, the name Ki Hajar Dewantara is often better known in the context of education than in organizations or industries. However, if explored deeper, Ki Hajar Dewantara's thoughts actually touch the **core of human leadership** that goes beyond the classroom and is very relevant to the modern world of work.

For Ki Hajar Dewantara, leadership is not a matter of power, but a matter of **leading human life**. A leader is not understood as a controller who rules from above, but as **a pamong**—someone who guards, guides, and grows the potential of those entrusted to him.

Leader as Pamong, Not Ruler

The term *pamong* has a deep meaning. A pamong does not mold humans according to his own will, but helps humans grow according to their nature and potential. From this point of view, leadership becomes a relational and human process, not just technocratic.

In the context of an organization, a leader as a leader means:

- understand that each individual has different backgrounds, abilities, and boundaries,
- does not treat human beings as mere means of production,

- and realize that long-term outcomes are greatly influenced by the way humans are treated today.

Leaders who view their subordinates as mere "work tools" may be able to achieve short-term targets, but will struggle to build sustainability. Leaders who act as leaders build a foundation of trust, independence, and shared responsibility.

Leadership as a Process of Humanizing Humans

One of Ki Hajar Dewantara's key ideas is that education—and thus leadership—is a process **of humanizing humans**. Man should not be treated as a controlled object, but as a growing subject.

If this idea is applied to organizational leadership, then important implications arise:

- Decisions are judged not only by their efficiency, but also by their impact on human dignity,
- Discipline is not a tool to intimidate, but a means of building responsibility,
- and authority is not a means of showing power, but a mandate to maintain the common good.

A leader who humanizes people does not mean weak or soft. On the contrary, he is **firm in his values**, yet fair in his manner. Assertiveness without humanity breeds fear. Humanity without assertiveness breeds ambiguity. Ki Hajar Dewantara puts leadership in the middle of this balance.

Leadership and Moral Example

Ki Hajar Dewantara emphasized that leadership cannot be separated from **moral example**. Values are not taught through commands, but are transmitted through behavior. A person cannot demand honesty if he himself is permissive of dishonesty. He cannot teach discipline if he himself is neglectful of his responsibilities.

This is where the deep relevance of Ki Hajar Dewantara's thinking lies in the framework of the Moral–Knowledge–Skill Leadership Triangle. For Ki Hajar Dewantara, morality is not an addition at the end of leadership, but a **starting point**.

In organizational practice, this means that:

- The leader's policies reflect the values he or she lives,
- The way leaders treat people becomes an unwritten standard for the organization,
- and the negative example of a leader is much more contagious than any written rule.

"Leading", Not "Dragging" or "Pushing"

Ki Hajar Dewantara uses *the word leading*, not *pulling* or *encouraging*. Guiding means walking together, giving direction, and correcting with awareness.

In modern leadership, many failures do not occur due to a lack of strategy, but due to a leadership style that:

- dragging humans to follow targets without understanding,
- forcing changes without involvement, or
- suppress yield without growing capacity.

Leading, on the other hand, presupposes patience, understanding of context, and clarity of values. Leaders lead not by eliminating challenges, but by ensuring they **educate and build**, not destroy.

Nature and Nature of the Ages

Ki Hajar Dewantara's thinking also emphasizes the importance of understanding two realities: **the nature of nature** and the **nature of the times**.

The nature of nature is related to the character and potential of the human being led. The nature of the times is related to social, technological, and environmental changes. A good leader does not impose old patterns on a new context, and does not demand that human beings go beyond the limits of their humanity.

In organizations, leadership failures often arise when:

- workload ignores human boundaries,
- policies are insensitive to the changing times, or
- The system is structured without considering the realities of the field.

Ki Hajar Dewantara reminded that leadership that is insensitive to this nature will result in rejection—both openly and in the form of silent resistance.

The Relevance of Ki Hajar Dewantara to Modern Leadership

Although it was born long before the term *modern leadership* was known, Ki Hajar Dewantara's thinking is actually in line with various contemporary leadership concepts that emphasize:

- serving leadership,
- ethical leadership,
- and human-centered leadership.

However, the uniqueness of Ki Hajar Dewantara lies in his courage to place **morality and humanity as a starting point**, not as an additional consequence of competence.

This thinking then became one of the main pillars of the formulation of the MKS Leadership Triangle. From Ki Hajar Dewantara we learn that true leadership **starts from who we are as human beings**, not from how much power we have.

CHAPTER 3

Ki Hajar Dewantara's Leadership Trilogy

Ki Hajar Dewantara formulates leadership in a trilogy that is very simple in form, but very deep in meaning: **Ing Ngarso Sung Tulodo, Ing Madya Mangun Karso, Tut Wuri Handayani**. This trilogy is not just a cultural slogan, but a **complete leadership framework**, covering the dimensions of moral, relational, and human empowerment.

This trilogy does not divide leadership by position, but by the **moral position and role of a leader towards the people he leads**. A mature leader will move dynamically in all three positions according to the context, rather than fixating on a single style.

In the Presence of Sung Tiga

(In front of setting an example)

The deepest meaning of *Ing Ngarso Sung Tulodo* is that leadership **starts with example**. Exemplary is not a matter of technical ability, but rather of **personal integrity**. A leader is "in front" not because he wants to be exalted, but because he is willing **to be a living example of the values he demands from others**.

In an organizational context, exemplary is reflected in simple but decisive things, such as:

- consistency between speech and action,
- The courage to admit mistakes,
- and fairness in treating people, especially under pressure.

Without example, the rule loses legitimacy. People may obey out of fear, but they will not follow with their hearts. Ki Hajar Dewantara understands that humans learn value **faster from examples than from instructions**.

This is where the strong connection between *Ing Ngarso Sung Tulodo* and the **Moral dimension** in the MKS Leadership Triangle lies. Morality is not something that is announced, but something that **is manifested through the real behavior of the leader**. A leader who demands discipline but often breaks his own promises is slowly undermining the foundation of his leadership.

On the other side of the Atlantic, there is a

(In the midst of building enthusiasm and will)

If *Ing Ngarso* talks about examples, then *Ing Madya Mangun Karso* talks about **leadership relationships**. Leaders are not always ahead. He must also be willing to be in the middle, walk together, and build collective energy.

Being "in the middle" means:

- want to listen, not just talk,
- be present in the process, not just assess the results,
- and value human contributions as subjects, not objects.

In organizational practice, many leaders are stuck at two extremes: too far above to be disconnected from the reality of the field, or so domineering that they shut down initiative. *At Madya Mangun Karso* teaches balance: leaders become the **link of energy**, not the center of everything.

Passion and will cannot be forced. It grows when humans feel:

- heard,
- appreciated,
- and be involved meaningfully.

At this point, leadership intersects directly with knowledge of people. Leaders need to understand that motivation doesn't work on everyone in the same way. A common mistake many leaders make is to try to move humans with the same tools as they move machines.

This trilogy reminds us that leadership is **relational** work, not just structural.

Tut Wuri Handayani

(Behind giving encouragement and trust)

The third part of this trilogy is often misunderstood. *Tut Wuri Handayani* does not mean that the leader is hands-off or careless. Instead, he talks

about **leadership maturity**—the ability to take a step back so that others can move forward.

Leaders who are constantly front and center run the risk of creating dependencies. An organization becomes strong only when its leader is present, and fragile when he or she is not. *Tut Wuri Handayani* demanded leaders to **give trust, room to try, and the right to learn from mistakes**.

In the modern world of work, this principle is very relevant. A sustainable organization needs:

- meaningful delegation, not just delegating tasks,
- coaching that builds independence, not micromanagement,
- and trust that comes with responsibility.

This is where **the dimension of Skills** in leadership is put to the test. Not all leaders are able to resist the urge to always be in control. Giving trust requires moral courage, understanding of the situation, and mature coaching skills.

Trilogy as a Whole Unity

A common mistake in viewing the Ki Hajar Dewantara trilogy is to treat it as three separate leadership styles. In fact, this trilogy is **a complete whole**, which demands role flexibility and maturity of attitude.

A leader:

- Starting with a moral example.
- building relationships and enthusiasm (*Ing Madya*),
- then empower and trust (*Tut Wuri*).

This order is not rigid, but **moral values have always been the basis**. Without morals, role models become pretense, engagement becomes manipulative, and empowerment becomes mere slogans.

The Relationship of the KHD Trilogy to the MKS Leadership Triangle

The Ki Hajar Dewantara Trilogy provides a strong philosophical foundation for MKS Leadership Triangle:

- *In Ngarso Sung Tulodo* is rooted in **Morals**,
- *In the case of the Spartans, they* need **to know about the human condition**.
- *Tut Wuri Handayani* demands **empowerment and coaching skills**.

The three of them cannot stand alone. Morality without knowledge can be a false goodwill. Knowledge without skills is difficult to realize. Skills without morals have the potential to be destructive.

This is where the MKS Leadership Triangle was formulated as a framework that puts morals at the bottom, and knowledge and skills as the two pillars that stand on it.

CHAPTER 4

Training Within Industry (TWI): Human Operational Leadership

If Ki Hajar Dewantara's thinking provides a philosophical foundation for leadership rooted in humanity, then **Training Within Industry (TWI)** provides a **concrete and grounded framework for leadership practices**, especially in the context of organizations and industries.

TWI was not born from the academic space, but from real needs. It was developed in the United States during World War II, when the industry had to produce on a large scale with a largely new and unskilled workforce. The challenge faced at that time was very practical: how to ensure productivity, quality, and safety were maintained, while the humans doing the work were inexperienced.

The answer offered by TWI is simple but unequivocal: **the key to the success of the industry lies in the leadership qualities of front-line supervisors and** managers.

Supervisors and Managers as Leaders and Educators

One of the most important assumptions in TWI is that a supervisor—and conceptually also a manager—is not only a supervisor of work, but also **an educator in the workplace**. If the person being led is not yet able to work properly, then the first question is not "Why is this person wrong?", but rather "What has not been taught well?"

The well-known principle in TWI states:

If the worker hasn't learned, the instructor hasn't taught.

This sentence contains a very strong leadership content. It shifts the focus of responsibility from the individual to **the leadership and teaching system**. In other words, TWI implicitly rejects leadership that likes to blame people, and encourages leadership that is **responsible for processes and people**.

In the context of the MKS Leadership Triangle, this principle affirms that the knowledge and skills of leaders should be used to **empower**, not to pressure.

Human Beings as Individuals, Not Components of Production

TWI places human relationships as a core part of productivity, not as a side factor. This is most evidently reflected in the **Job Relations (JR)** program, which departs from one simple principle:

People must be treated as individuals.

This means that everyone has different backgrounds, needs, and conditions. Performance problems often do not stand alone, but are intertwined with human factors such as burnout, changes in personal life, or unhealthy working relationships.

In leadership practice, this principle requires leaders to:

- gather facts before judging,
- understand the human context before taking action,
- and explain the decision openly so that it can be accepted fairly.

It's not just a communication skill, but **a moral attitude** about how humans are treated in the work system.

Leadership as System Building, Not Heroism

TWI also rejects the paradigm of "heroic leaders" who always intervene to solve all problems. On the contrary, TWI teaches that good leadership is **leadership that builds a stable and sustainable work system**.

Through **Job Instruction (JI),** TWI teaches how jobs are taught in a correct, consistent, and safe way. Through **Job Methods (JM),** TWI encourages systematic and fact-based job improvement. Through **Job Relations (JR),** TWI ensures that human relationships remain healthy and productive.

All three show that a leader is not measured by how often he solves problems himself, but rather by **how few problems arise because the system is already working well**.

In the context of modern leadership, this principle is very relevant. Many organizations are exhausted not because their people are incapable, but because:

- unclear work standards,
- the process is not taught correctly,
- and the working relationship is filled with unmanaged tensions.

TWI provides a solution by placing leadership as **a capacity-building activity**, not just a pursuit of momentary results.

The Relationship of TWI to Morality in Leadership

Although it is known as a very practical approach, TWI actually holds **strong moral assumptions**. TWI programs can only run if leaders:

- be honest in assessing the situation,
- fair in treating people,
- and can be trusted by the people he leads.

Without honesty, instructions lose meaning. Without justice, working relationships collapse. Without trust, no system will run as well as it can.

Thus, TWI is in depth with the philosophy of Ki Hajar Dewantara. Both place humans as the center, and leadership as a means **of cultivating human capabilities and dignity**, not just controlling output.

TWI as a Practical Pillar of MKS Leadership Triangle

In the MKS Leadership Triangle, TWI provides a strong foundation on two sides:

- **Knowledge**, in the form of an understanding of work, systems, and people,
- **Skills**, in the form of the ability to teach, improve work, and manage human relationships.

However, TWI also implicitly presupposes the existence of **Morality**. Without leadership morale, TWI can easily be reduced to mechanical engineering. Leaders may master the TWI method, but use it to pressure people if morals are not the foundation.

Therefore, in the MKS Leadership Triangle, TWI does not stand alone, but is placed on a moral foundation—in line with the views of Ki Hajar Dewantara.

Towards the Formulation of the MKS Leadership Triangle

This chapter shows that:

- Ki Hajar Dewantara gave philosophical direction and humanitarian values of leadership,
- Training Within Industry provides a real framework for operational leadership practices.

The two meet on one point in common: **leadership is a responsibility to people, not just the result of work**. From this meeting, the formulation of **the Moral-Knowledge-Skill Leadership Triangle** was born as a complete leadership framework.

The next chapter will discuss how the two philosophies are systematically summarized in the MKS Leadership Triangle, as well as the structural meanings of each side of the triangle.

CHAPTER 5

The Birth of MKS Leadership Triangle

The previous chapters show two major lines of thought that complement each other. On the one hand, Ki Hajar Dewantara's leadership philosophy emphasizes that leadership is a process of humanizing humans, based on moral exemplary and human responsibility. On the other hand, Training Within Industry (TWI) shows how leadership is carried out in real terms through job teaching, method improvement, and human relations management in the workplace.

The two were born out of different contexts, but met at one key point in common: **leadership is about people, not simply about systems or targets**.

From this meeting point, a leadership framework was formulated that is simple in form, but firm in meaning: **Moral–Knowledge–Skill Leadership Triangle**, or abbreviated **as MKS Leadership Triangle**.

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Why It Should Be Formulated as a Triangle

The choice of the shape of the triangle in the MKS Leadership Triangle is not an aesthetic choice, but a philosophical choice. Triangles are one of the most stable forms of structure. It can stand firm because it has **a foundation that supports the other two sides in a balanced** way.

In leadership, the reality is similar. Leadership never stands on one element alone. Leaders who are only moral without understanding and skills will find it difficult to make the right decisions. Knowledgeable leaders without skills will stop at ideas. Skilled leaders without a moral foundation have the potential to become dangerous.

The triangle affirms one important message:
healthy leadership is only possible when these three elements are present and mutually supportive.

However, the MKS triangle is not symmetrical in value. **Morals are placed at the base**, while Knowledge and Skill stand on it. These placements are non-exchangeable.

Morals as Foundations, Not Additional Attributes

Many leadership frameworks place morality or ethics as one of the competencies among other competencies. MKS Leadership Triangle takes a different and firm position:
morality is not a competence, but a prerequisite.

Morality is the basis that gives legitimacy to the use of knowledge and skills. Without morals, leadership loses its ethical direction. Knowledge turns into a tool of justification, and skill becomes a means of suppression.

Organizational experience shows that most leadership failures are not caused by ignorance or technical incompetence, but rather by **the way power is used**. Leaders know what to do and are able to do it, but ignore the impact on people.

By putting morals as a foundation, MKS Leadership Triangle asks fundamental questions before talking about ability:

Is this knowledge and skills worth using over other humans?

It is this question that is rarely explicitly raised in modern leadership development.

Knowledge as Direction and Consideration

On the moral foundation stands the element **of Knowledge**. The knowledge in the MKS Leadership Triangle is not narrowly understood as information or technical expertise. Knowledge includes **a complete understanding** of people, jobs, systems, and the consequences of decisions.

Ki Hajar Dewantara reminded the importance of understanding humans as a growing subject, with the nature and context of their times. TWI emphasizes an in-depth understanding of work, processes, and work standards. Both show that leaders should not act based on assumptions or intuition alone.

Without knowledge, morality can produce good intentions that actually lead to wrong decisions. Leaders who intend to protect their subordinates, but do not understand the work system and the risks, can create new problems. Therefore, **knowledge functions as a direction and consideration** so that moral values are realized appropriately.

In the MKS Leadership Triangle, knowledge answers the question:

- What is really going on?
- Why does this problem arise?
- What are the short-term and long-term implications of this decision?

Skills as a Means of Implementation

The third element in the MKS Leadership Triangle is **Skill**. Skill is the ability to translate values and understanding into real actions. Without skills, morals and knowledge will remain in the realm of intentions and ideas.

Ki Hajar Dewantara through his trilogy shows that leadership requires emulation, relationship-building, and empowerment skills. TWI concretely teaches job teaching skills, improving work methods, and managing human relationships fairly.

However, the MKS Leadership Triangle clearly places skills as **a tool**, not an end. New leadership skills are meaningful when used within a moral framework and are based on adequate knowledge. A skill without moral direction can be very effective yet destructive. Skills without understanding can be off target.

Relationships Between Elements in the MKS Leadership Triangle

MKS Leadership Triangle is not intended as a competency checklist, but as a **way of thinking leadership**. When a leader faces a difficult situation, this framework encourages layered reflection:

1. **Moral**: Is this action fair and responsible to the human beings involved?
2. **Knowledge**: Do I understand the context, facts, and impact of this decision?
3. **Skill**: How can you best implement this decision to build, not destroy?

This sequence is important. Without a moral foundation, the next question loses its meaning. Without knowledge, skills are not directed. Without skills, values and understanding do not materialize in reality.

MKS Leadership Triangle as a Whole Leadership Framework

Thus, the MKS Leadership Triangle summarizes two major philosophies—Ki Hajar Dewantara and Training Within Industry—into one complete, consistent, and applicable leadership framework.

- From Ki Hajar Dewantara, MKS inherited the **spirit of humanistic and moral leadership**.
- From Training Within Industry, MKS inherits **a real operational leadership practice framework**.

The two are united in one principle:
true leadership must be moral, understanding, and able to act wisely.

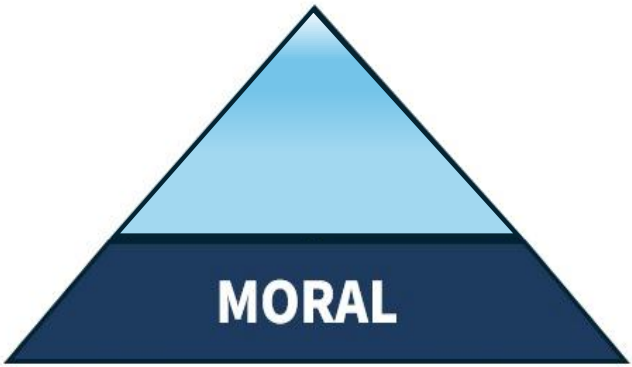
The next chapter will discuss in more depth the first element of this triangle, which is **Morality as the foundation of leadership**, and its implications in decision-making and the use of power on a daily basis.

CHAPTER 6

MORAL — Foundations of Leadership

Within the framework **of the Moral–Knowledge–Skill Leadership Triangle**, morals are placed at the base of the triangle. These placements are intentional and cannot be exchanged. Morality is not one of the competencies that can be chosen or prioritized according to taste, but an **ethical prerequisite** that determines whether knowledge and skills **are suitable for use over other human** beings.

Many leadership models talk at length about competence, but stop at the assumption that as long as a person *is capable*, then he *deserves* to lead. The MKS Leadership Triangle takes a more assertive position: **without a strong moral foundation, capabilities actually increase the risk of damage**.



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Morality as an Ethical License to Lead

Morality in leadership is not just goodwill or formal adherence to rules. Morality is **an ethical permission** to exercise authority. This permission is not written, but it is deeply felt by the people who are led.

A leader with strong morals:

- using authority to maintain justice,
- refrain from abuse of power,
- and consider the impact of his decisions on human dignity.

Conversely, when morale is fragile, leaders tend to:

- allowing decisions with data without empathy,
- ignoring human impact for the sake of targets,
- or using the rules as a shield for narrow interests.

In organizational practice, this difference is noticeable. One can quickly discern whether a leader **is trustworthy** or just **good at talking**.

Morals Are Not Neutral, but Tested by Stress

Morality is not something stable and static. It is always **tested by pressure**—target pressure, top pressure, time pressure, cost pressure. It is precisely under this pressure that the moral quality of leadership is evident.

The question is not whether a leader knows what is right, but:

- whether he chooses the right one when it is unpopular,
- does he dare to be fair when his office is a shortcut,
- and whether he is able to take responsibility for the consequences of his decisions.

Ki Hajar Dewantara places example (*Ing Ngarso Sung Tulodo*) as the core of leadership because values cannot be separated from actions. Morals that are only spoken, but not embodied, are not leadership morals—but rhetoric.

The Four Pillars of Morality in Leadership

In the MKS Leadership Triangle, leadership morality can be understood through four main pillars:

1. **Integrity**
   Integrity means alignment between values, words, and actions. Leaders with integrity do not change their ethical standards according to the situation. It is consistent, value-predictable, and therefore trustworthy.
2. **Justice**
   Justice does not mean treating everyone equally, but treating

everyone **appropriately** based on context and facts. This principle is very much in line with TWI—especially Job Relations—which emphasizes the treatment of human beings as individuals.

3. **Responsibility**
   Moral leaders do not throw blame down. He dared to say, "*This is my decision,*" and was willing to bear the consequences. Responsibility is a sign of leadership maturity.
4. **Siding with this Pillar of Humanity**
   does not mean sacrificing performance, but ensuring that performance achievement **does not harm humans**. Leaders can be strict on the process, but not harsh on dignity.

These four pillars are not abstract concepts. They are present every day in small decisions: how to reprimand, how to listen, how to divide the workload, and how to explain difficult decisions.

Without Morals, Knowledge and Skills Become Dangerous

One of the most important messages from the MKS Leadership Triangle is that **knowledge and skills are not always good on their own**. Without morals, both can change functions.

- **Knowledge without morality**
  becomes a tool of justification. Leaders can choose data that benefits their position, while ignoring the impact on people. The decision looks rational, but it feels unfair.
- **Skills without morals**
  became a tool of pressure. Communication skills are used to

manipulate, management skills are used to control overkill, and instructional skills are used to suppress speed without readiness.

This is why many organizations are led "professionally", yet lose trust. What is broken is not the system first, but the **moral relationship between the leader and the led**.

Morality in the Perspective of Ki Hajar Dewantara and TWI

Ki Hajar Dewantara emphasized that example is the main requirement for leadership. Without morality, there is no legitimate example. Meanwhile, TWI—while very practical—contains a strong moral assumption: **leaders must be trustworthy** to teach, guide, and make decisions.

TWI will not work in a culture that:

- full of dishonesty,
- permissive to injustice,
- or making humans a mere tool.

Thus, morality is not only a philosophical foundation, but also **a functional condition** for effective and sustainable leadership.

Morality as a Starting Point for Leadership Reflection

The MKS Leadership Triangle encourages leaders to start reflecting on moral questions before asking about ways and techniques:

- Is this decision fair?
- Do I use this authority to protect or suppress?
- Am I ready to take responsibility for the impact on humans?

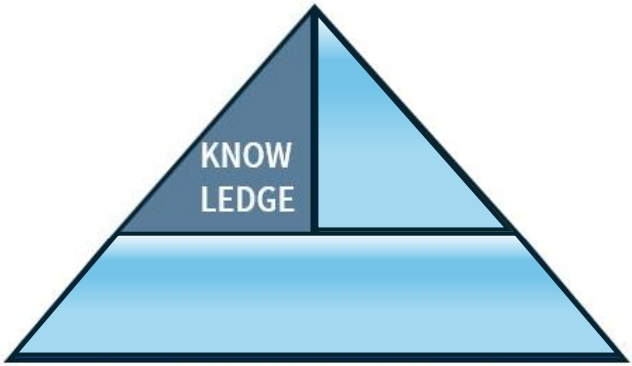
These questions are not to weaken the leader, but rather to ensure that **leadership is carried out with moral worthiness**.

The next chapter will discuss the second element of this triangle, Knowledge **—the understanding that gives direction to leadership actions**, so that good morals do not lead to misguided decisions.

CHAPTER 7

KNOWLEDGE — Leader's Direction and Considerations

If morality is the foundation of leadership, then **knowledge** is the **direction and consideration** that keeps the leader's decisions from deviating from the goals, reality, and humanity. Morality provides the answer to the question *of whether something is worth doing*, while knowledge answers *what is really happening and what are the consequences of the action*.



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In the MKS Leadership Triangle, knowledge is not understood as a pile of information or academic intelligence alone. Knowledge is understood as **a**

complete and contextual understanding, which allows leaders to make decisions in a responsible, targeted and long-term manner.

Knowledge as a Guardian of Good Intentions

It is not uncommon for decisions taken with good intentions to lead to problems. This is usually not caused by a lack of morality, but rather by **a lack of understanding**. The leader wants to protect his team, but doesn't understand the system. Leaders want to be fair, but do not master the facts on the ground. Leaders want to be fast, but don't understand the risks.

In a situation like this, morality without knowledge turns into **a dangerous good intention**.

Therefore, knowledge plays a role as a guardian so that moral values are realized appropriately. Knowledge helps leaders:

- distinguish the symptoms and the root of the problem,
- understand the direct and indirect impact of decisions,
- and weighing short-term and long-term risks.

Without adequate knowledge, leadership is easily caught up in spontaneous reactions and emotional decisions, even if the moral values are right.

Knowledge of Humans

Knowledge of Leadership Roles and Responsibilities

Leadership knowledge also includes a clear understanding of a leader's **roles and responsibilities**. Many organizational problems arise not because of bad intentions, but because of role confusion.

Leaders are often the following:

- too down to detail and neglecting the coaching function, or
- too far from the field to lose reality.

Ki Hajar Dewantara through his trilogy teaches that leadership requires the ability to put oneself: when to be in front, when to be in the middle, and when to be behind. Leaders need to know **when to direct, when to accompany, and when to give space**.

Without knowledge of these roles, leaders are easily caught up in two extremes: authoritarian or permissive. Both are detrimental to the organization.

Knowledge of Work and Systems

Training Within Industry emphasizes that leaders—especially supervisors and managers—must understand **the work they lead**. The leader doesn't have to be the most technical expert, but he or she should be able to understand the processes, standards, and critical points of the job.

Knowledge of the job allows leaders to:

- make realistic decisions,
- assess performance fairly,
- and teach or guide with credibility.

Without an understanding of the process, leaders easily blame individuals for problems that actually originate from the system. On the other hand, with adequate knowledge, leaders can see the relationship between targets, work methods, and human capacity.

Knowledge of Context and Consequences

Knowledge in the MKS Leadership Triangle also includes an understanding of **context and consequences**. Every leadership decision has an impact that goes beyond the present moment: on the work culture, trust, and sustainability of the organization.

Leaders who only see short-term impacts may find it successful, but leave a latent problem. Knowledge helps leaders ask:

- What is the impact of this decision six months ahead?
- How does this decision affect the way people work and behave?
- Does this policy strengthen or weaken the system?

These questions keep leadership thoughtful and non-reactive.

Knowledge without Morals and Skills

Like morals and skills, knowledge does not stand alone. **Knowledge without morality** easily turns into rational justification. Leaders can

choose data that supports their decisions and ignore the humanitarian side.

Meanwhile, **knowledge without skills** produces policies that are good in concept, but bad in implementation. The idea is true, but it is conveyed in a way that hurts or confuses.

That is why knowledge in the MKS Leadership Triangle always stands above morals and side by side with skills. It provides direction, but it requires a foundation of values and execution skills to have a positive impact.

Knowledge as a Means of Continuous Learning

Finally, leadership knowledge is not something static. Leaders who stop learning will be left behind by the changing times. Ki Hajar Dewantara emphasizes sensitivity to the **nature of the times**, while TWI encourages continuous improvement based on work reality.

Within the framework of the MKS Leadership Triangle, knowledge requires a humble attitude to keep learning:

- of the led man,
- from the mistakes that occurred,
- and from changes in the organizational environment.

A moral and learning leader will always find ways to improve himself and his system.

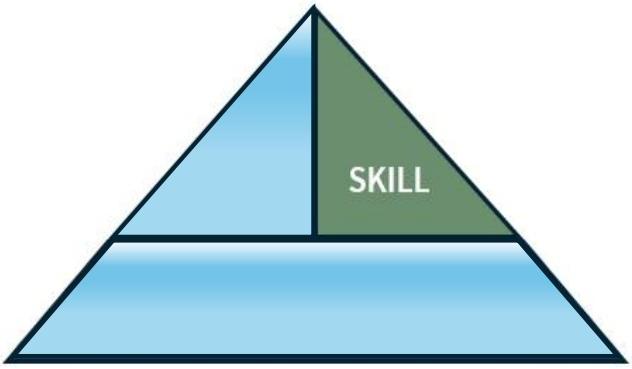
The next chapter will discuss the third element of this triangle, which is **SKILL—the ability to translate values and understanding into everyday leadership actions**, so that leadership doesn't stop at intention and analysis, but is tangible in practice.

CHAPTER 8

SKILL — Leadership in Action

If **morality** is the foundation and **knowledge** is the direction, then **skill** is the bridge that connects values and understanding with **real actions**. Without skills, leadership stops at goodwill and analysis. With skills, leadership is present and felt in daily practice.

In the MKS Leadership Triangle, skills are not placed as the ultimate goal of leadership, but as an **implementing tool**. Skill is the ability to translate morals and knowledge into concrete decisions, behaviors, and interactions. Therefore, leadership quality is often not judged by what the leader believes, but by **what the people he leads experience**.



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Skills as a Real Form of Leadership

Many leaders have good grades and adequate understanding, but fail to lead because they are unable to execute leadership properly. Values are not conveyed, intentions are misunderstood, and decisions that should be constructive actually cause confusion or injury.

Leadership skills are present in small but decisive moments:

- how the leader delivers instructions,
- how he rebukes wrongs,
- how he listens to opinions,
- and how he delegates responsibility.

It is at these points that leadership is tested not conceptually, but behaviorally.

Skills in the Perspective of Ki Hajar Dewantara

Ki Hajar Dewantara does not separate leadership from educational actions. In the trilogy, leadership is always manifested through certain skills:

- *At Ngarso, Sung Tulodo* demands **exemplary skills—the** ability to maintain consistency in behavior.
- *Ing Madya Mangun Karso* requires **communication skills and empathy**—the ability to build enthusiasm and involvement.

- *Tut Wuri Handayani* **requires empowerment and trust**—the ability to relinquish control responsibly.

Thus, leadership skills, according to Ki Hajar Dewantara, are not the skill of controlling people, but the skill **of leading humans to grow**. These skills are pedagogical, relational, and contextual.

Skills in the Perspective of Training Within Industry

Training Within Industry (TWI) gives a very concrete form to leadership skills. TWI teaches that operational leadership can be learned through three main skill groups:

1. **Job Instruction**
   SkillsLeaders must be able to teach work clearly, consistently, and safely. If the person is not yet able to work properly, the first problem to be examined is **the way to teach**, not the will of the person.
2. **Skills to Improve Job MethodsLeaders**
   must be able to guide work improvement systematically. Not just providing solutions, but **guiding the way of thinking improvements** that involve the people who carry out the work.
3. **Job Relations**
   SkillsLeaders must be able to handle human problems fairly, fact-

based, and with impact considerations. It demands the skills of listening, explaining, and making accountable decisions.

These three skills show that leadership skills are not just natural talents, but abilities **that are trained through conscious and repetitive practice**.

Skills as a Means, Not a Tool of Domination

One of the biggest risks in leadership is when skills are used **without moral control**. Communication skills can turn into manipulation. Organizational skills can turn into excessive control. Instructional skills can turn into stress that leads to burnout and fear.

Therefore, MKS Leadership Triangle puts skills **under the control of morals and knowledge**. The skill must answer the question:

- Is this way fair?
- Is this way of building human capacity?
- Does this strengthen the system or create dependencies?

The right skills do not make the leader more needed, but make his team **more independent and capable**.

Delegate and Trust Skills

One of the hardest, but most important, leadership skills is meaningful **delegation**. Delegation is not just about transferring tasks, but transferring **trust and responsibility**.

Unskilled delegated leaders tend to:

- control excessive detail,
- difficulty trusting others,
- and eventually becomes an organizational bottleneck.

Conversely, skilled leaders understand when to lead, when to supervise, and when to make room. This skill is in line with *Tut Wuri Handayani*—giving a push from the back, not pulling from the front.

Reflective Skills and Self-Learning

Leadership skills do not stop at interactions with others, but also include **self-reflection skills**. Leaders need to be able to reassess their actions:

- What was the impact of my speech yesterday?
- Is my way of reprimanding constructive or hurting?
- Does my decision reinforce the values I believe in?

This reflection is not to blame yourself, but to **learn and grow** as a leader. Within the framework of the MKS Leadership Triangle, reflective skills keep leadership from freezing, but continuing to evolve as the context changes.

Skills without Morals and Knowledge

As mentioned in the previous chapter, stand-alone skills are very risky. Skills without morals produce effective but destructive leadership. Skills without knowledge produce leadership that is active but not on the right track.

Therefore, the skills in the MKS Leadership Triangle are always **tied to the other two elements**. It is neither value-free nor context-free. True leadership skills are the ability to act **appropriately, fairly, and constructively**.

Skills as Determinants of Leadership Experience

Ultimately, the leadership experience for employees is not determined by visions and beautiful words, but rather by **how leaders act on a daily basis**. This is where skills become the main determinant of whether morals and knowledge are truly alive in the organization.

Skills are the real face of leadership. It is through skills that MKS Leadership Triangle transforms from a concept into a human-felt experience.

The next chapter will discuss what happens when these three elements **are unbalanced**, and how the imbalance of Morals, Knowledge, and Skills is often at the root of leadership problems in organizations.

CHAPTER 9

Inequality in the Leadership Triangle

The Moral–Knowledge–Skill Leadership Triangle is designed as a whole. The three support each other and cannot stand alone. However, in organizational practice, it is rare for these three elements to be present in a balanced manner. More often than not is the **inequality of the leadership triangle**—one element is dominant, while the other is weak or even ignored.

This inequality is the source of many leadership problems, even though on the surface the organization seems to be doing well.

This chapter discusses the various forms of inequality, as well as their impact on people, systems, and organizational sustainability.

Strong Skills and Knowledge, Weak Morals

This is the most common and most dangerous form of inequality. Leaders in this type are usually:

- very intelligent,
- mastering processes and data,
- have high communication and managerial skills.

However, it is weak in the moral exercise of power.

Leaders like this are often:

- justify decisions with numbers and logic,
- ignoring its impact on humans,
- or use his skills to press, not build.

At first, the organization seems effective. Targets are achieved, processes look neat, and controls are strong. But behind that, such symptoms appear:

- prolonged fatigue,
- loss of trust,
- Dead Initiative,
- silent resistance.

What is damaged is not short-term performance, but the **humanitarian foundation of the organization**. In the long run, this type of leader often leaves the organization fragile, dependent, and full of fear.

This is the reason why MKS Leadership Triangle puts **morals as a foundation**, not an additional attribute.

Strong Morals, Weak Knowledge

The second form of inequality looks "better" on the surface, but it is still risky. Leaders in this type are usually:

- have sincere intentions,
- caring for people,
- want to be fair and protect his team.

But he lacked understanding:

- work system,
- processes and risks,
- long-term decision consequences.

As a result, the decisions taken are often:

- not on target,
- creating new problems,
- or accidentally weakening the system.

For example, a leader who wants to "not burden the team" but ignores the needs of the system, so that:

- work standards become blurred,
- people are confused about determining priorities,
- and conflicts arise due to ambiguity.

In this case, **goodwill without understanding actually leads the organization in the wrong direction**. The previous chapter has emphasized that morality requires knowledge so as not to turn into destructive sentimentality.

Strong Morals and Knowledge, Weak Skills

At this inequality, leaders:

- have good grades,
- understand the context and system,
- but is not able to translate it into effective action.

Leaders like this are often:

- knowing what to do,
- want to lead fairly,
- but failed to communicate clearly.

As a result:

- the message of leadership is not conveyed,
- policy is misunderstood,
- and good grades are not felt by the team.

In daily work practice, leadership is judged not by intention or understanding, but by the **real experience of its subordinates**. Without adequate skills, morals and knowledge remain confined in the leader's head.

One-Sided Dominance and Its Impact

Any dominance of one side of the triangle always creates distortion:

- Skill Dominance → technocratic leadership and suppressing
- Knowledge Dominance → Cold Analytical Leadership
- Moral Dominance without the support → gentle but ineffective leadership

The MKS Leadership Triangle is designed not to seek perfection, but to **make leaders aware of the risks of inequality**. Every leader must have a stronger side and a weaker side. What distinguishes mature leaders is **awareness and willingness to improve these inequality**.

Inequality as the Root of Organizational Problems

Many organizational symptoms are not actually a matter of individuals or cultures, but a reflection of leadership inequalities, such as:

- Leave conflicts,
- performance is up but engagement is down,
- High Compliance but Low Responsibility.

With MKS Leadership Triangle glasses, these symptoms can be read as signs that:

- morals are not enough to be the foundation,
- or knowledge is not enough to give direction,
- or the skill is not appropriately used.

This framework helps leaders **shift the focus from blaming people to improving the way they lead**.

MKS as a Reflection Tool, Not a Label

It is important to emphasize that the MKS Leadership Triangle is not a tool to label someone as a "bad leader" or a "good leader". It is a **tool of reflection**.

The relevant question is not:

What kind of leader am I?

Rather:

Which side of my leadership is most uneven, and what are the risks if left unchecked?

It is this reflection that opens up room for improvement and true leadership learning.

Towards Balanced Leadership

This chapter emphasizes that healthy leadership requires a **balance that is constantly maintained**, not a static ideal condition. Morals, knowledge, and skills need to be continuously honed, reviewed, and harmonized as context and responsibilities change.

The next chapter will take the MKS Leadership Triangle into more practical territory: how this framework is used in **decision-making, target pressures, and the real situation of the organization**.

CHAPTER 10

MKS Leadership Triangle in Real Practice

After understanding the philosophical foundation and structure of the Moral–Knowledge–Skill Leadership Triangle, the next challenge is **to translate this framework into everyday leadership practice**. This chapter does not offer instant recipes, but rather ways of thinking and acting that help leaders deal with real-world situations more clearly, fairly, and responsibly.

In organizational practice, leaders rarely face ideal situations. What comes up more often is the dilemma: target versus team fatigue, speed versus quality, assertiveness versus empathy, rule compliance versus contextual fairness. This is where the MKS Leadership Triangle serves as a **leadership compass**, not as a rigid list of procedures.

MKS as a Decision Making Framework

Decision-making is the most tangible point of leadership. The way leaders decide—and explain those decisions—determines trust, commitment, and the quality of teamwork.

Within the framework of the MKS Leadership Triangle, decision-making is carried out through three layers of gradual reflection:

1. **Moral — Ethical Qualifications**

   The leader first asks:

   Is this decision fair? Am I using this authority for the common good or for narrow interests? Are humans treated with respect?

2. **Knowledge — Contextual Accuracy**

   After that, the leader ensures his understanding:

   Do I understand the complete facts? What is the root of the problem? What are the short-term and long-term implications of this decision?

3. **Skills — Methods of Implementation**

   Finally, the leader determines actions:

   How to convey and execute these decisions to build, not hurt?

This sequence is important. Many decisions fail not because of the wrong target, but because **of an inverted sequence of reflection**—skills are used first, while morals and knowledge are considered later or even ignored.

Facing Target and Performance Pressures

Target pressure is an unavoidable reality in organizations. Yet target pressure is often the main arena **for testing leadership morale**.

Without a framework like MKS, leaders are easily tempted to:

- sacrificing human safety or balance,
- normalizing excessive overtime,
- or turning a blind eye to morally problematic practices.

With the MKS Leadership Triangle, leaders are invited to manage pressure in layers:

- **Morality** keeps people from becoming victims,
- **Knowledge** helps find systemic solutions, not just add to the burden,
- **Skills** help build communication and realistic work adjustments.

This approach does not negate performance demands, but ensures that performance is achieved **without harming humans and systems**.

MKS in Performance Problem Handling

Performance issues are often an important moment of reflection. In traditional frameworks, low performance is directly attributed to individuals. The MKS Leadership Triangle encourages leaders to **defer assessment and deepen understanding**.

MKS's approach to performance issues:

- **Moral**: Refusing to blame before understanding.
- **Knowledge**: Exploring whether the problem stems from a system, process, or work understanding.
- **Skill**: Determine how to coach, teach, or improve methods in a concrete way.

This approach is in line with TWI's philosophy of placing leaders as human developers, not just outcome evaluators.

MKS as a Reading Tool for Organizational Culture

Organizational culture is often not determined by written values, but rather by **consistent leadership practices**. The MKS Leadership Triangle can be used as a tool for reading and shaping culture.

- Fear and passivity culture often arise from **skills and knowledge without morals**.
- Confused and undisciplined culture often comes from **good morals without knowledge and skills**.
- A healthy and empowered culture emerges when all three elements are present and balanced.

MKS aware leaders not only ask "what's wrong with the person", but "on which side is our leadership uneven".

MKS in the Development of the Next Leader

One of the indicators of mature leadership is the ability to **create new leaders**. MKS Leadership Triangle helps senior leaders develop leadership candidates as a whole.

- Morals are inherited through example, not lectures.
- Knowledge is transferred through dialogue and shared learning.
- Skills are honed through practice, delegation, and feedback.

Thus, the development of leaders does not stop at technical training, but touches on real character, understanding, and behavior.

MKS as a Framework for Personal Reflection of Leaders

In the end, the MKS Leadership Triangle is most powerful when used as a **tool for self-reflection**. Leaders can periodically ask:

- Which side am I the strongest?
- Which side am I weakest?
- What are the risks if this inequality is left unchecked?

This reflection keeps the leader from getting caught up in complacency or defensiveness, but continues to grow consciously.

Leadership as a Daily Practice

This chapter emphasizes that leadership is not a collection of big moments, but rather a **daily practice**. The way leaders greeted, reprimanded, listened, decided, and trusted—that's where the MKS Leadership Triangle lives or dies.

By using MKS as a compass, leaders not only pursue results, but also maintain **moral feasibility, decision-making, and quality of actions**.

The concluding chapter will summarize all the ideas in the book, while also reaffirming that true leadership is a **lifelong moral responsibility**, not a skill that has been learned.

CHAPTER 11 CONCLUSION

Leadership as a Moral Responsibility for a Lifetime

This book departs from one simple but fundamental belief: **leadership is not just the ability to achieve results, but moral responsibility to people**. Throughout the previous chapters, we have seen that leadership failures are rarely caused by a lack of knowledge or skills alone. What happens more often is a failure in **how to use this knowledge and skills**.

Through the philosophy of Ki Hajar Dewantara, we are invited to understand leadership as a process of leading humans to grow according to their nature and times. Through Training Within Industry (TWI), we are invited to see leadership as a real activity to build human capabilities through daily work. These two thoughts meet one important conclusion: leaders **hold trust in people, not just in systems or targets**.

It was from this meeting **that the Moral–Knowledge–Skill Leadership Triangle** was formulated.

Morals Determine Leadership Worthiness

This book takes a firm position: **morality is not a complement to leadership, but rather a prerequisite**. Knowledge and skills can be

taught, trained, and honed. Morality—the way one views people and power—is the foundation that determines whether leadership brings benefits or harms.

A moral leader does not mean that he is always right or always popular. Moral leaders are those who:

- Dare to take responsibility for your decisions.
- To be consistent in maintaining justice,
- and aware of the impact of his power on humans.

Without morals, leadership may be effective, but it loses legitimacy. In the long run, an organization led without a moral foundation will lose its trust, sustainability, and humanity.

Knowledge and Skills as a Responsibility, Not Pride

Knowledge and skills are often a source of pride for a leader. But within the framework of the MKS Leadership Triangle, both are seen as **tools of responsibility**, not symbols of personal excellence.

Knowledge gives direction so that good intentions do not go wrong. Skills give shape so that values and understanding do not stop at discourse. Both are only meaningful when used **in moral control**, to build people and systems simultaneously.

Mature leaders don't ask, "*What can I do?*", but "*What am I supposed to do in a decent way?*"

Leadership is a Process, Not an Achievement

One of the most dangerous illusions in leadership is the notion that one can "finish" learning to lead. In reality, leadership is a **lifelong process of reflection and learning**.

Morale is constantly tested by pressure. Knowledge must be updated by change. Skills should be adapted by context. MKS Leadership Triangle is not the end goal, but a **compass of reflection** that guides leaders to continue to balance themselves.

The following reflective questions can continue to be brought to the table by every leader:

- Is my decision today fair to the humans involved?
- Do I really understand the context before acting?
- Does my way of leading build or weaken the self-reliance of others?

As long as these questions remain alive, leadership will continue to grow.

True Leadership Legacy

Ultimately, leadership is not measured by how long a person holds office, but by **what he or she leaves on people and systems**. A good leader leaves an organization that:

- more empowered,
- more independent,
- and more dignified.

MKS Leadership Triangle invites us to see that leadership heritage is not only in the form of results, but in the form of **human qualities that are grown**.

Closing

This book does not promise that leadership will be easy. Instead, he emphasized that leadership is **a heavy responsibility that demands moral maturity, clarity of thought, and acting skills**.

But that's exactly where the meaning is.

Knowledge and skills make a person able to lead. Morality determines whether he is worthy to lead man.

By understanding and living the Moral–Knowledge–Skill Leadership Triangle, it is hoped that every leader will not only be the driving force of the organization, but also **the guardian of humanity at work**.

Attachment :

A. Summary of the History and Trilogy of Ki Hajar Dewantara

- Brief Biography of Ki Hajar Dewantara**
- Ki Hajar Dewantara is a pioneer figure in Indonesian national education who has a very large role in the formation of an education system that has a national spirit, independence, and is rooted in the nation's culture. He was born in Yogyakarta on **May 2, 1889** under the name **Raden Mas Soewardi Soerjaningrat**. His date of birth was then commemorated as **National Education Day**.
- Ki Hajar Dewantara came from the Yogyakarta palace, but chose to give up his noble title in order to be closer to the people. The name change to Ki Hajar Dewantara reflects his commitment to fully devote himself to the nation and people's education.
- He studied at **STOVIA (School tot Opleiding van Inlandsche Artsen),** but did not complete it due to health conditions. Nevertheless, his ideas and intellectual activities developed rapidly through the world of journalism and national movements.
- As a journalist, Ki Hajar Dewantara is known to be critical of Dutch colonial policies. One of his famous writings was **titled "Als Ik Eens Nederlander Was" (If I Were a Dutchman),** which strongly criticized the plans to celebrate Dutch independence in the colonies. This writing led to his exile to the Netherlands.

The Struggle and Role of Ki Hajar Dewantara in Education**

During his exile in the Netherlands (1913–1919), Ki Hajar Dewantara studied modern educational theory and delved into European progressive educational thought. This experience enriched her view on the importance of education that liberates and humanizes students.

After returning to Indonesia, on **July 3, 1922**, Ki Hajar Dewantara established **the Taman Siswa College** in Yogyakarta. The main goal of Taman Siswa is to provide education for indigenous peoples without discrimination and without colonial pressure.

Taman Siswa Education emphasizes:

- Freedom of thought and learning
- Character and ethics development
- Education based on national culture

Ki Hajar Dewantara rejected the colonial education system that was rigid, authoritarian, and only produced labor for the interests of the colonizers. On the contrary, he fought for education as a tool of liberation and the formation of free people.

Thanks to his services, after Indonesia's independence, Ki Hajar Dewantara was trusted to become **the first Minister of Education, Teaching, and Culture** of the Republic of Indonesia.

The Philosophy of Education of Ki Hajar Dewantara**

Ki Hajar Dewantara's educational philosophy is based on the view that education is a **process of "leading"**, not coercing. He stated:

"Education is a guide in the life of children."

This means that the task of educators is to help children's nature to develop naturally according to their potential, talents, and times.

Some important principles in Ki Hajar Dewantara's educational thinking:

1. **Education is liberating**
   for students who should not be pressured, intimidated, or forced.
2. **Child-centered education**
   Teachers adjust the method to the needs and development of students.
3. **Culture-based education**
   National culture is the foundation for character formation.
4. **Education builds ethics**
   Not only intellectually, but also morally, socially, and emotionally.

This thought is then summarized in the **Ki Hajar Dewantara Trilogy**.

The Ki Hajar Dewantara trilogy is three principles of leadership and education that are very famous and still relevant today, namely:

1. Stand in front, be a role (Ing Madyo Sung Tulodo)

Meaning: *Stay in front, setting an example.*

An educator or leader must be a good example for students, both in attitude, behavior, and morals. Example is more effective than mere advice.

2. In the Middle, building enthusiasm (Ing Madyo Mangun Karso)

Meaning: *In the middle, building or giving idea*

Teachers are in the midst of students to arouse motivation, creativity, and enthusiasm for learning. The role of the teacher is a facilitator and guide, not a classroom ruler.

3. Tut Wuri Handayani

Meaning: *Behind, giving encouragement.*

When students are able to be independent, teachers provide support and trust. This principle emphasizes independence and responsibility for learning.

The motto **"Tut Wuri Handayani"** is until now used as the official motto of the Indonesian Ministry of Education.

The Relevance of Ki Hajar Dewantara's Thought in the Modern Era**

Ki Hajar Dewantara's thoughts remain relevant in the world of modern education, including in:

- **Independent Curriculum**
- Student-centered learning
- Strengthening character education
- Inclusive and humanist education

The concept of "leading" is very much in line with the 21st-century approach to learning that emphasizes creativity, collaboration, communication, and critical thinking.

Ki Hajar Dewantara also taught that education is inseparable from the family and community environment. This is in line with the concept of **the Tri Center of Education**, namely:

1. Family
2. School
3. Society

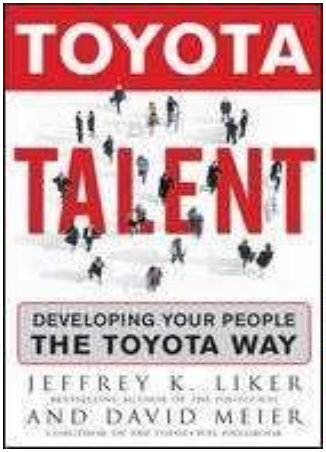
As the Father of National Education, Ki Hajar Dewantara left a legacy of thought that is not only historically important, but also the basis for the development of Indonesian education today and in the future.

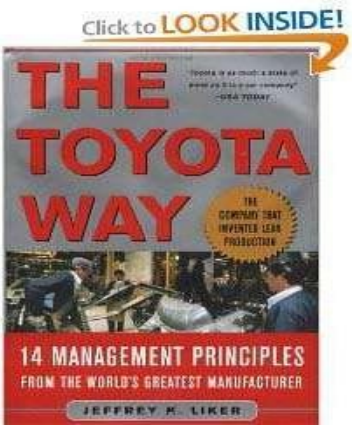
B. Summary of Training Within Industry (TWI)

1. Background and Relevance of TWI

Training Within Industry (TWI) is a method of human resource development that focuses on improving work skills in a structured manner in the workplace. This method is widely known for its success in supporting **the Toyota Production System (TPS).**
Toyota's success as a world-class manufacturing company—with high productivity, superior quality, and great profits—cannot be separated from **the continuous development of people**, one of which is through the implementation of TWI.

The photos of the book and Toyota references at the beginning of the material confirm that TWI is an important foundation in the work and training culture at Toyota.





2. The origins of TWI in World War II

TWI was born in **the United States during World War II.** When many skilled workers are sent to the battlefield, domestic industries are required to increase the production of military equipment. This condition causes:

- Shortage of skilled labor
- Production needs increase sharply
- Training time should be shortened without degrading quality

To address these challenges, the U.S. government through **the War Production Board** established **the TWI Service (1940–1945)** with the aim of helping the industry:

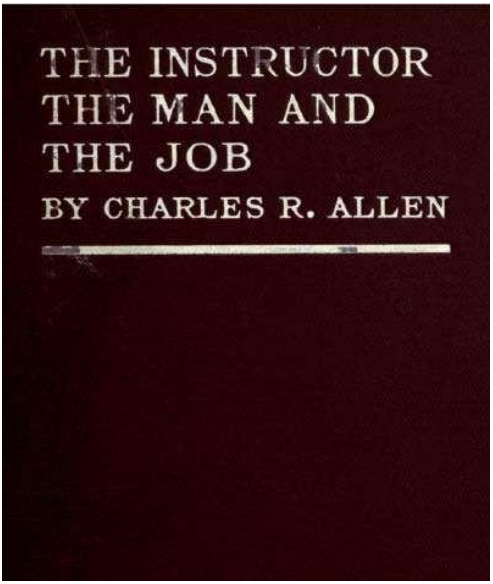
- Train new hires quickly
- Maintain the quality of work
- Systematically increase productivity

One of the important symbols of this time was **Rosie the Riveter**, who appeared on TWI posters as a symbol of the spirit of work and pride of the industrial workforce.

3. Basic Methodology: 4-Step Method

TWI was developed based on the **4-step method** introduced by **Charles R. Allen**, namely:

1. **Preparation** – Preparing workers to be ready to learn
2. **Presentation** – Explain and demonstrate how it works
3. **Application** – Workers practice work
4. **Testing** – Checking and ensuring that the work results are correct



This simple method is the main foundation of the TWI training system because:

- Easy to understand
- Consistent
- Focus on real work results

Photographs of TWI Service leaders and the book *The Man and The Job* reinforce the historical validity of this method.

"THE FOUR HORSEMEN" 1944

Dooley Dietz Conover Kane

4. The Impact and Success of TWI in America

The widespread implementation of TWI in American industry has resulted in very significant impacts:

- More than **1.75 million workers** get TWI certification
- The training was conducted in **16,511 factories**
- There are three main programs:
    - **Job Instruction (JI)** – how to teach the job
    - **Job Methods (JM)** – how to improve work methods
    - **Job Relations (JR)** – how to handle employment relationships

The results of surveys during the war showed:

- The majority of companies experienced **an increase in production ≥25%**
- Training time is significantly reduced
- Material waste, working hours, and customer complaints have decreased drastically

TWI has proven to be not only effective in manufacturing, but also applied in **hospitals and non-industrial institutions**.

5. TWI Disappears in America, Thrives in Japan

After the war ended, TWI slowly disappeared from American industry because:

- Satisfaction due to industry dominance
- The assumption that the workforce is skilled enough
- Absence of a long-term vision for TWI

Instead, **Japan absorbed and developed TWI consistently**, especially after the defeat in World War II.
Through American assistance (GHQ under General Douglas MacArthur), TWI material was introduced to Japan and:

- Translated
- Taught nationally
- Developed into a supervisor training system

The photographs of the destruction of Tokyo and the role of GHQ show the context in which TWI became an important tool in **Japan's industrial reconstruction**.

Quick Conclusion

The first five pages of the TWI material show that:

- TWI is a **simple but very powerful training method**
- Successfully saved American industry during a crisis
- Further developed by Japan, specifically Toyota
- Becoming the main foundation of Lean Manufacturing and Kaizen

TWI 4-STAGE CARDS

4 TAHAP CARA MENGAJAR

Tahap 1 ..... Dipersiapkan untuk belajar
Dibuat nyaman
Menyebutkan pekerjaan apa yang akan dikerjakan
Mengecek tingkat pengetahuan terhadap pekerjaan tersebut
Diciptakan perasaan ingin belajar pekerjaan tersebut
Ditempatkan di posisi yang benar

Tahap 2 ..... Menjelaskan Pekerjaan
Menyebutkan, memperagakan dan menerangkan dengan tulisan satu demi satu step utamanya
Menekankan poin-poin pentingnya dengan jelas.
Secara jelas, tanpa ada yang terlewat dan penuh kesabaran
Tidak dipaksakan melebihi kemampuan pemahamannya.

Tahap 3 ..... Disuruh mempraktekkan
Ketika mempraktekkan ..... segera perbaiki bagian yang salah
Sambil mempraktekan, disuruh menjelaskan pekerjaan tersebut
Disuruh mempraktekkan sekali lagi, sambil menyebutkan poin penting
Cek sampai yakin bahwa sudah dimengerti

Tahap 4 ..... Menindak lanjuti kondisi setelah diajari
Disuruh menjalankan pekerjaan yang telah diajarkan
Menetapkan orang untuk bertanya ketika ada yang tidak dimengerti
Dicek berulang kali
Dibuat supaya mau bertanya
Mengurangi bimbingan secara bertahap

Karyawan sampai tidak mengerti, karena kita tidak mengajarkannya

------- CARA MENGAJARKAN PEKERJAAN -------

CARA PERSIAPAN

Sebelum Mengajar :

Membuat Tabel Rencana Pelatihan
Siapa .....
Pekerjaan yang mana .....
Sampai kapan .....

Menguraikan Pekerjaan
Mengurutkan step-step yang utama
Mencari poin-poin penting
(Keselamatan harus menjadi poin penting)

Menyiapkan seluruh barang-barang
Peralatan, perkakas, material yang benar dan barang-barang lain yang diperlukan

Mengatur dan menyiapkan tempat kerja
Dilakukan dengan baik supaya pekerja senantiasa memeliharanya

TWI-JI CARD

METODE KAIZEN

Metode nyata yang bermanfaat untuk produksi masal yang berkualitas baik dengan waktu yang pendek dan dengan memanfaatkan SDM, material dan mesin secara efisien.

Tahap 1 ..... Menguraikan Pekerjaan

1. Mengurai dan mencatat secara detail proses kerja yang ada sekarang
2. Tiap prosees berikut ini, masing2 harus menjadi satu detail proses
   - Proses pengangkutan
   - Proses mesin
   - Proses manual

Tahap 2 ..... Menganalisa setiap detail proses kerja

1. Analisa dengan melakukan pertanyaan berikut ini :
   Mengapa hal itu perlu dilakukan ?
   Apa tujuannya ?
   Dimana sebaiknya dilakukan
   Kapan sebaiknya dilakukan
   Siapa yang paling pantas melakukannya ?
   Bagaimana cara terbaik melakukannya ?

2. Pada saat bersamaan, lakukan analisa hal berikut ini :
   Material, mesin, fasilitas, peralatan, desain, lay out, gerakan, keselamatan, perapihan

TWI-JM CARD

Tahap 3 ..... Mengembangkan metode kerja baru

1. **Menghilangkan** detail proses kerja yang tidak perlu
2. **Menggabungkan** detail proses kerja yang bisa digabung
3. **Merubah urutan** detail proses kerja dengan urutan yang lebih baik
4. **Menyederhanakan** detail proses kerja yang diperlukan

Agar pekerjaan lebih aman dan nyaman, maka perlu dilakukan hal berikut ini :

- Letakkan material, alat kerja dan fasilitas di **tempat yang termudah untuk dijangkau**
- Gunakan **gravitasi** dalam peralatan pengiriman material ke mesin/tempat sampah
- Gunakan **kedua belah tangan secara efektif**
- Gunakan **jig dan alat bantu** pengganti kerja manual

5. Mintalah **bantuan orang lain** sesuai keperluan
6. **Catat** setiap detail proses metode kerja baru

Tahap 4 ..... Melaksanakan metode kerja baru

1. **Membuat paham** atasan tentang metode kerja baru
2. **Membuat paham** bawahan tentang metode kerja baru
3. Mendapatkan **persetujuan akhir** dari bagian yang terkait : K3, QA, PC, Cost Accounting
4. **Mengimplementasikan** metode kerja baru. Dilaksanakan hingga kaizen berikutnya.
5. Mengakui **keberhasilan** orang lain

CARA MENANGANI MASALAH DI TEMPAT KERJA

MENENTUKAN TUJUAN

Tahap 1 Menggali fakta
Pelajari fakta yang ada hingga saat ini
Ada peraturan dan norma apa saja ?
Bicara dengan orang tersebut
Pahami perasaan dan unek-uneknya
Pahami semua duduk perkaranya

Tahap 2 Mengkaji dengan baik, lalu tentukan
Rapikan semua fakta
Kaji keterkaitan antar fakta
Kaji tindakan apa yang dapat diambil
Periksa kebijakan dan norma yang berlaku
Bagaimana dampaknya terhadap tujuan?
Orang tersebut? Tempat kerja? Produksi?
Jangan tergesa-gesa mengambil keputusan !

Tahap 3 Menentukan tindakan
Apakah tindakan harus dilakukan diri sendiri?
Perlukah bantuan orang lain?
Haruskah memberitahu atasan?
Perhatikan saat yang tepat dalam menentukan tindakan
Jangan mengalihkan tanggung jawab

Tahap 4 Memastikan sesudahnya
Kapan perlu dipastikan?
Perlukah memastikan berulang-ulang?
Apakah dampaknya lebih baik terhadap hasil kerja? sikap kerja? dan hubungan manusianya?
Apakah tindakan tersebut bermanfaat untuk produksi?

APAKAH TUJUAN TERCAPAI ?

CARA MEMPERLAKUKAN ORANG

SUPERVISOR MENDAPAT HASIL KERJA MELALUI BAWAHAN

SIKAP DASAR

dalam membina hubungan manusia yang baik

Memberi tahu baik tidaknya sikap kerja orang tersebut
Tentukan apa yang anda inginkan dari orang tersebut
Bimbing agar bekerja lebih baik

Memuji pada waktu yang tepat
Perhatikan pekerjaan dan kegiatan yang tidak biasa
Utarakan saat itu juga

Memberitahu sebelumnya perubahan yang berpengaruh terhadap orang tersebut
Utarakan alasannya bila ada
Buat orang tersebut dapat menerima perubahan

Memaksimalkan potensi orang tersebut
Cari potensi tersembunyi pada orang tersebut
Jangan halangi orang tersebut berkembang

Bawahan harus diperlakukan sebagai individu

TWI-JR CARD

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Nomor dan tanggal permohonan	:	EC002026053988, 24 April 2026
Pencipta		
Nama	:	**CHILMAR**
Alamat	:	Jl Markisa CF 2 no. 9, Komp. Bumi Dirgantara Permai, Jatiasih, Kota Bekasi, Jawa Barat, 17426
Kewarganegaraan	:	Indonesia
Pemegang Hak Cipta		
Nama	:	**CHILMAR**
Alamat	:	Jl Markisa CF 2 no. 9, Komp. Bumi Dirgantara Permai, Jatiasih, Kota Bekasi, Jawa Barat, 17426
Kewarganegaraan	:	Indonesia
Jenis Ciptaan	:	**Karya Tulis**
Judul Ciptaan	:	**MKS Leadership Triangle (Kerangka-Skill dalam Kepemimpinan)**
Tanggal dan tempat diumumkan untuk pertama kali di wilayah Indonesia atau di luar wilayah Indonesia	:	22 April 2026, di Kota Adm. Jakarta Timur
Jangka waktu pelindungan	:	Berlaku selama hidup Pencipta dan terus berlangsung selama 70 (tujuh puluh) tahun setelah Pencipta meninggal dunia, terhitung mulai tanggal 1 Januari tahun berikutnya.
Nomor Pencatatan	:	001206733

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About The Author

chlmr9@gmail.com

PERSONAL INFORMATIONDate of Birth Decemberer 11ST, 1967 Jakarta
Sex Male
Marital Status Married, 2 children

EMPLOYMENT HISTORY1994 – 1997 Researcher in BPP Technology,1997 – 1998 Freelance Japanese Interpreter (Yamaha Motor, Matsushita Semiconductor, Japan Tobacco, Yomiuri Shimbun, others),1998 – 2001 Interpreter for Yamaha Music Manufacturing Asia
2001 – 2002 Control Process Project Manager, PT YMMA
2002 – 2010 Production Manager PT YMMA
2010 – 2012 Personnel Affairs Manager PT YMMA
2012 – 2017 DGM Human Capital Development PT YMMA
2017 – 2022 GM Production Technical PT YMMI
2022- present HRGA Director PT YMMI

EDUCATION
High School Regina Pacis High School, Jakarta ,1986University Gifu University, Electronics, 1992Graduate Sch Gifu University, Telecommunication, 1994

PROFESSIONAL QUALIFICATIONS
Certifications and Accreditations
1. Air Traffic Control Systems, 1996, Hughes Aircraft, Canada

2. JIT Kaikaku Doujou, 2003, Hirano Hiroyuki, JIT Keiei Kenkyuujou, Tokyo, Japan
3. Toyota Production System Part 1, 2002, Nagoya, Japan
4. Training for Trainers, 2004, PPM Management Institute, Indonesia
5. ISO9001:2000 version , 2005, Nihon Kikaku Kyoukai, Japan
6. FTA & FMEA Training, 2005, Nihon Kagaku Gijutsu Renmei, Japan
7. Quality Control Seminar, 2005, Nihon Kagaku Gijutsu Renmei, Japan
8. Industrial Engineering Basic, 2005, Chubu I.I. Kyoukai, Nagoya, Japan
9. Toyota Production System Part 2, July 2007, Nagoya, Japan
10. Basic MOST Applicator (Maynard Certification), December 2006, Nagoya, Japan
11. Training Within Industry (**Job Instruction**) as a Trainer, January 2007, Nihon Sangyou Kunren Kyoukai (JITA), Tokyo, Japan
12. Training Within Industry (**Job Method**) as a Trainer, January 2007, Nihon Sangyou Kunren Kyoukai (JITA), Tokyo, Japan
13. Training Within Industry (**Job Safety**) as a Trainer, February 2007, Nihon Sangyou Kunren Kyoukai (JITA), Tokyo, Japan
14. Training Within Industry (**Job Relation**) as a Trainer, November 2007, Nihon Sangyou Kyoukai, Tokyo (JITA), Japan
15. Certification on Neuro Linguistic Programming from IndoNLP, May 2008
16. Certified Personnal Human Resouces Training, QQ International, March 2011

17. Business Coach, IndoNLP, 2012

Trainer Experience

Internal Trainer (PT YMMA) for: Industrial Engineering, TPS, Training Within Industry (JI, JM), Change Mindset with NLP
TWI-JI Trainer at the ISO User Club PQM forum, 2007
Neuro Linguistic Programming Trainer at PT Haier, 2007
TWI-JM Trainer at the ISO User Club PQM forum, 2009
Trainer TWI InHouse at Garuda Food, FMC, Molten Aluminium Process, Indonesia Epson, AST – Indonesia,
Public Trainer TWI with Better Mind (EO)

Many leaders are able to achieve targets
Not everyone deserves to be trusted to lead humans
This book introduces **the Moral-Knowledge-Skill (MKS) Leadership Triangle**, a leadership framework that places **morals as foundations**, knowledge as direction and skills as tools of action.

Summarized from the philosophy of **Ki Hajar Dewantara** and **Training Within Industry (TWI),**
This book is intended for leaders who want to lead competently **and with dignity**

Used for organizational leadership development